ROUGH: return to Bill Konold after proofing

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Must Remain in
Transcription Room

M1616

Group III

Wednesday July 2, 1969

New York

MR. NYLAND: I'm sorry we can't push the wall out. The only answer of course is to get another place or to come early. That of course doesn't help because there are several people who come early, then you may have a feeling you take away something from someone else. So I don't know how sensitive you are. But, for those who have ears now, they can hear. Instead of question(s?) do you really hear? I think, even if one says many things, it does not mean that you hear it. I think that what happens with a person is that at a certain time he feels empty. And then he would like to be filled. And he goes then, like in this case, to a meeting. And you expect then something that will fill you. And maybe after five minutes, you already have enough because sometimes the emptiness may be skin deep. And in order to be so empty that your attention will be all throughout the evening; even then there is no guarantee that you will digest it. You might hear it, and you can even listen attentively, and even at such a time you may be struck by something that clarifies a particular issue for you and you keep on listening. And you add knowledge and facts, a few data, one on top of the other. Sometimes you can discern a certain sequence in them. But at what time are you filled? And

even if you are filled, will you be empty again ten minutes later? It's a very strange thing with a human being, because he sometimes believes that if he just keeps on being filled, that something will happen, as if when you sit at the feet of Gamaliel, all you have to do is to be in the neighborhood, and then gradually certain things will flow over into you. Many times it is and it has been like that with Gurdjieff; that people wanted to be around. Sometimes they said - maybe when he's around there is an atmosphere, I can bathe in it, and something will stick. And maybe something didstick; but maybe the wrong thing. And so often when one is in close proximity, of either things or persons, you might have the wrong attitude, even when you want to stick around. Because what will you get from ideas besides that what you listen to, and what you get in your mind, and what sometimes goes a little deeper maybe, and that might even affedt you in a certain way. What help will it give you? And the question is always: how empty are you and what are you looking for? And how deep is this emptiness? Because if you think about a meeting like tonight and you come - we talked a little bit about it last week - is there any form of preparation? Is there any way by which you make yourself a little emptier? Is there anything that you think about, that perhaps could become a question for you? Or is there any emptiness when you try during the week to take to heartdifferent things we have talked about, and particularly when it was a question of the necessity of the applying of that what you hear. And then you have made some attempts and the attempts may have led you a little astry, or you may have run up against a wall of having forgotten, and not knowing exactly how to take the different things without being able to quote exactly of what was said, or to have missed even the gist of the sequence of certain thoughts. And then during the week, what is it that you do. Let it go or does your conscience not allow youto let it go and does

it stay with you? And then when there is another meeting like this, then perhaps you would like to ask a question. And I really don't like it to be quite honest. It is not that the questions are not right. I mean by that they may be very sincere. But when there's a large group of people one has to consider the largeness. One has to consider what is created by different people coming, and different people being empty, in a different way. And if one wants to fill all of them, it's impossible. If one wants to answer a few questions, there may be many who have a question but don't dare, or where the question is not as yet formulated. And then they have to go without, because many times the answer to one person may not apply to you, and then you may feel even cheated because if you do come for questions of course you should have an answer, particularly when you have the question already, ~~xxx~~ ten times in your own mind. And then when you finally gather up enough courage to say something, you see what has happened, before that, another question perhaps was answered, and all during that answer you were formulating your question until finally you dare to put up your arm and then comes your question. And you have missed maybe a great deal of the previous one. And there is really no other way out then simply to try to talk in a general way about Work as one can understand it with as much interpretation or application for different kinds of psychological types. Or, you might say, for different kinds of emptinesses. So that then in such a meeting if I do the talking, I will have a chance to stick to a certain subject without running the risk that one question is a little bit up and another question is down, and to bring a question which is rather low, and without any criticism, because there is a variety of great many different kinds of people who will ask of course different kinds of questions, and also where they will not know who is where and at what particular point of development, aside from the fact that the question usually comes from a person

in a certain state and that the states among all of us of course must be different. So if one starts then to answer a question which may be very simple, or may be as a beginner, or may be something that is not as yet clear, and certain minds insist in wanting to have something very clear before they can even Work. Different people act different ways regarding questions, and they formulate their particular questions also in a different way and that therefore one has to bring up sometimes a question which is so simple but which might require a little bit more of perspective in order to place the question where it really belongs. And then, in relation to that, it should give an indication to the questioner, whose the question had come from (?), and that with the perspective, he will not forget the answer because, in the perspective, that is the background of the totality of "ork as it can be applied to a certain question, that then maybe he has something to hang on to, and with that it might help him to become clearer in his own mind.

So, if you don't mind it, I would like to talk about Work again and again in a very simply way and try to cover as many different attitudes as I know about. And that then I hope that in that kind of "Work on my part, you will derive a little bit of benefit. But you see, there may be still questions left, and since I have this strange kind of a notion that I prefer to talk, without any particular interruption, unless absolutely necessary, I would like for you to have an opportunity to ask questions. But then not with me so next week(?) in order to utilize my time also a little differently, there will not be the same kind of a meeting as tonight. There will be a meeting, and I hope that particularly those who have real questions will come, and those will be seven of us, who have been in Work a little longer, who have reached certain conclusions, and who are devoted to the possibility of a further study, that they, in the audience, and perhaps with one

of them sitting in this chair, to moderate. But all seven should support questions as they might (be?) asked. Maybe it is very good for them also, because they will have to listen to each other, and they have to see what they can do to augment it, or perhaps even to clarify it, and if clarification is not needed, that then they have a task not to speak, although the tendancy may be that they would like to add a little bit because it is that way, usually with those who are asked to answer a question, that they would like to hear themselves explain it. I wouldn't say that they have that kind of a vanity, of loving to hear themselves talk - I don't think it is that. I think that the attitude is a very sincere one, of actually wishing to help, but that's in this particular attitude they should have, if it is really necessary that more help is needed and help already has been given, and to be able to leave it at a certain place, and not to over-talk.

Because you see, this is also a problem for anyone who wants to answer at what time should one consider a person sufficiently filled. One cannot always go by that what the person believes he needs, because I don't think he always knows, and sometimes there are people who are mentally very greedy. And simply their mind wants to be filled and they don't want to empty it, and therefore the emptiness of their mind is not right. Those are two kinds or emptiness' in a mind - a mind which is active can be empty when everything that was in it has been used up. That is a very good kind of emptiness. But when one has a mind which loves to accumulate facts, without doing very much about it, and then because of that of course considers that the mind as yet is not filled enough, that is the wrong kind of emptiness. If you collect many things in order to hang them up on the wall, if you're interested in a workshop with a lot of tools and you find nice little places for them, and whole rows of boxes with nails, which of course could be used, but they're so lovely to look at, and the workshop

is very clean, and everything is in its place, even the outline on the wall will indicate what kind of a saw or hammer/ should go where, and then you sit, and then you could ask yourself: what am I doing with all these tools? A mind of that kind is very useless for Work. A mind which constantly wants a theory, is absolutely useless. The emptiness that is produced, because that what is one's wish is using up the facts of the mind - that is very useful because that what takes place in a man is simply that he want s to use in some way or other, the facts of his mind. And they can be used in two different ways. One is by means of an application, of that what constitutes then, the activity of a person, as indicated by the thought process. The other is that one wants to have a more complete picture of a mental fact, and that can be helped by having a wish look at all the different angles of a fact in one's mind. And in that way, partly associating with it, and partly perhaps contradicting it, in any event, taking it out of the mind for a little while in order to associate with one's feelings, to see if perhaps there could be a unanimity between the two, and if the twocould become actually homogeneous, a man could then start to Work with that what comes both from his mind and from his feeling center. And then actually do, in the real sense of the word. That is (it) become engaged in that what is required for his life.

The thoughts of your life and the feelings which take place in you, as you are - we talked about that I think a couple of weeks ago - how do you face your life and how do you come here? And when you come, what is it then that you call empty? Practical application of Work in order to give you an idea of how certain problems could be solved, , or more insight in yourself as to your motivations, why you behave the way you do, why it is that you are uncontrolled practically all the time, why it is there are habits, and habits which are not located in your brain any longer. Why is it that one functions sometimes

so quickly, in a repartee, as if one is interested only in the mental reaction; why is it that one, in receiving information from the outside world, either by means of reading, or that what could become a thought process for oneself, or even relationships with different people, that one then is in that state reactive, as a result of such impression which is received. And then immediately one had a ready conclusion, or at best, an opinion. Why is it that we do not allow enough time really to think, and why do we have to think only without pondering? Why are we so much interested in formulating? Why is it that when we see something we already recognize, that we lose interest/ because we know it all/ And why is it that we are so superficial, that just a little word is quite sufficient for us in order to establish a fact of knowledge, where it is not further necessary to go into it deeper, because again you are familiar with it, and you have lost your interest.

You see, all these questions will have to come up when you want to be interested in this kind of Work. Because it is not something that will be so easily translated into a terminology which is familiar to you. And it is not so easy to digest, and even if you wish to ponder, about that which is being said or what you have read, and you try to valuate it, what it is for your life, there is no direct relationship between this kind of objective knowledge and that what is your life as value, because it is not that kind of a study. And the effect of oneself, by being interested in what we now call Work on oneself is primarily not directed to your ordinary life as you have to live it day after day, and at the same time, when you hear about it, and when you say yes it would be perfectly marvelous if I could be, in certain circumstances, objective to myself, it is already a closed book because that what requires this kind of an objectivity and the pursuit of such ideas that you could become more objective will require a great deal of your energy. And at the time when you need it most, all your energy

is used up for another purpose.

There is no easy way about this kind of Work. Even if one says quite simply - one does this and one does that, that is, if I say I want to create something that can help me and I say that what is to be created, and I wish now to describe it, I cannot describe really what I want. I have a vague notion of objectivity. I don't know what it is when something is not subjective for me. I don't know what is really a spiritual value, when all I see all the time and where my five sense organs will give me constantly information about my own behavior forms as well as of other people. How can I see through them, what do I really know about spiritual values, in them and what do I know about myself and sometimes I don't even dare to think about what is spiritual. And then a whole row of prejudices will come to the foreground, that it is something I really should not be interested in because I have to live on this Earth. I have to earn money, I have to be rational, I must know what is right for me in an ordinary sense of the word. I must be able to behave nicely and correctly with other people, or I must know what I want to do in this life. I want to grow up-that I agreewith. Then I say I want to become famous - with that I also could agree. Then I want to have two cars in the garage and I don't know how many chickens in the pot and with that I also would agree. And Maybe you even wish a house in the country, and maybe you want to get married, and maybe you want a family and children. And all these kind of thoughts belong to this world. And it is a question now: how much will I take away of myself to concentrate a little bit on something that is not necessarily of this world, although the fact that I happen to think about it and that I feel must indicate that there is some reason for me, why I want to consider it. And then I start to think about this particular question: why do I think about the necessity of a spiritual life, or rather, when I look at myself and I

say but I have something else, that is not so much interested in bread and water, but I want to have something that really can satisfy me. It depends again, what is this kind of satisfaction - a collection of words, to be able to quote from many people, to show that you have read, and that you are well-read, that you're not the tail of a donkey, but that actually you could be the life of a party be being humorous, or by being quiet and serious, and represent deep waters - and whatever there is that you wish for yourself to satisfy your own vanity, because each person is vain. There is no doubt about that, even when you say I don't care, it isn't true, you do care. Even if you don't want to wear a tie, you care about not wearing it. When you choose a dress, you know you choose a dress for a certain purpose. You also know definitely that the way you ought to look, even if you want to disagree with the general looks of society, do you it in order to satisfy something within you and I think it is quite right that a person considers himself as the most important person is the rest of the world. And it would be very lovely if such a person could go to an uninhabited island, like Robinson Crusoe, and live there and hope perhaps that some day a good man, Friday, would come around and help him out, or perhaps even that he would find a trunk with treasures that have been washed up from the ocean onto the coast. Maybe(?) that that is what you want. Maybe that you haven't made up your mind. Maybe you don't know; maybe you're looking around. Maybe you are hunting for something that perhaps you would like to know what to do with yourself. Maybe you have just done certain things with which you are through, and now you're facing something else, and you have to make decisions. And how will you make them - in accordance with the value of what they will give you of a spiritual form, or will it be mostly decided by ordinary subjectivity of living a life on this Earth, and for the time being not considering the possibility of any-

thing spiritual, or not even considering the possibility of you dying tomorrow. It is extremely difficulty to find really the values of oneself because I say, for instance, I have a talent for certain things. I can become artistic and I really would like to pursue it. And maybe there is not much money in it, but it doesn't matter so much because I can live with pain in my stomach, and I can create, and then I hope for what? To sell it , or to have a name, or to write a book , to write such a book that everybody else need never write a book any longer. Even when one has ideals, about making the world safe for democracy and one devotes one's time and energy in that, and trying to distinguish oneself, so that in getting a little name, one is also heard and that then you get up in front of an audience and then they applaud because you're so clever, and you can find words to say in a certain way, and even at times, you may be able to touch that what are the heartstrings of someone. What is it for yourself that you wish and that is the first question.

You're here, you have had thoughts today. You have thought about yourself, every once in a w hile and at the present time I ask you simply, in all quietness and silence for yourself: what are you? And to see if you can give that an answer. Because if you know what you are, more or less where you are even if you know that you are empty, what is it that you wish? What do you expect even from coming here? Or listening to me, simply telling you a few ordinary truthful words which of course you can read somewhere else. You don't have to come to a stuffy room like this and get all hot and bothered. What is your level? Where is your life? What is it that you want now, not tomorrow? What is it that you want to hear? Flattery, that you're wonderful, or that you're stupid, the two oppoties, or that you are just medium, and that you are an ordinary person trying to get along in the world, and that you want some friends, and you want a few other

things perhaps, not always to care so that tomorrow morning you may have a quarter to buy some milk. Or that a little bit of that is lifted or that when there are burdens in you, that you cannot understand why they are given to you in order to overcome them. Or that you rebel against that, and that you want to change the rest of the world. That there is too much noise all around. That those in this living in New York (?) is not right, there's too much carbon monoxide, that people are crazy as we know, well enough that there are things published in a newspaper that you hear over the radio, sometimes you're forced to read it or to listen to it. That is a lot of nonsensical talk also, to which you are exposed. Many things that you see, you have to look at, you can't help it. Because you have to have your eyes open when you cross the street. That there's a lot of poverty, other people, you, poor also, sorry for yourself. What is it you want in this life - an understanding of yourself. That what is the basis, what you now are, that what you can start with, that on which you could rely, that you could manipulate yourself in such a way that that what you really aim at could be satisfied, that you still have a little bit of an ideal, something that is still alive in you, that you say tomorrow morning, if I have the time, I will do this or that or I have to wait until my vacation comes. Or maybe I can snatch a few moments during the day when I don't have to pound a typewriter, that I can then sit and think a little bit for myself, or I can read a book and I can finish it, in order to find out what happens at the end, or I can look at certain things in their beauty and become affected by it. And then I still have to make up my mind and I hope that my heart can then take part in that what I really wish to become as a human being. To grow up, and then, where is the further definition: what is a man for you? What is really a person who could, if he could become conscious, what do you mean by consciousness? What do

you mean by understanding? Why do you want to have understanding? Why do you want to use it? What is wrong with this world as far as you're concerned? You make adjustments to this world the way it is. It goes up, it goes down. You start something;it is a failure. You start something else, you run, you get out of breath. You sit down, you again recover. You're tired during the day. You sleep at night. You wake up, more or less refreshed. You are hungry. You still have a couple of dollars. You eat, you can go to the theater. You can listen to radio and music. You can do this, you can that, you can all kinds of things that are still open for you. Still that kind of a free country. Not too much as yet to be bothered with taxes, although they may be high once in a while, and perhaps a little stupid that you don't understand it, and another sales tax on another sales tax. But maybe you can manage every once in a while to get out and then to spend some time on a trip. Maybe to the west coast, who knows? Is life that bad? Is life actually not livable? And if it is livable, what is lacking that you wish? That is the second problem.

The first is that you exist, and that there is something in you that you know perhaps should be satisfied, and that maybe in that direction you have tried already in different directions, different ways trying to find certain answers to certain questions. And maybe you have learned a great deal, and studied and maybe you have applied a great deal of your skill, and maybe you have gotten a little older, and adding the responsibility one again on top of the(?) other. What is it that that it has left (?) for you to be now whatever you are? And then you ask: what is this spiritual development? What is this that I call objectivity? What good will it do me in my life now? And it is an obvious question because your life, 99% is devoted to subjectivity. And why should we spend even time on trying to find out what is

this 1% for?

I think the problem that comes up if I want to believe in something for myself, I have to be satisfied that what I've done so far has left me a little empty. And that I know that it cannot be filled in an ordinary way, that it will not help me by having people around me who tell me I love you, without me being changed. And I cannot afford even to spend the time listening to them because I have something that I must do myself, and it doesn't matter what it may be, but it has to be my own, because after all, I cannot be dependent on someone else all the time, or I cannot continue to live for sometimes what they pay me, or I want to find out what can be done, even if I ask that I could become active and work somewhere. That I then at the mercy of someone else, says, I'm sorry. I don't have a job for you because such and such and such and such and whatever may be the reasons of such a person, I become dependent on them. And that is true of ordinary life, that is true of all the different things that you want to find out of books. And sometimes you run across some lovely little book, and you read it and then what? It is finished. You have digested it. You have taken it in. What is the meaning for you in your daily life than only to be able to say, it was beautiful. And then maybe even you can recommend it. But what was for you, during the time even that you read it? And afterwards you happened to think about it? What is it that you extract out of your different experiences of life so far? What has life given you that is useful for you now? In order to continue with it, instead of going around and around in the same kind of a way, always trying to fill it a little bit more, by a little bit extra by a little bit extra salt, maybe, by a little bit extra saved maybe, and by an extra car, for the children maybe some toys. Maybe by putting another book in your library to point to, and to show your friends how well-read you are, or to let

them borrow it from you so that they say - yah, that came ex libras of so and so. This kind of pride. This wish that one wants to find things for oneself has a very good foundation. And many times It's misused. Because it means that at times I go by certain possibilities, and I shrug my shoulders a little bit because I say I want to do it myself, and I cannot always do it myself because I don't know how. And I have to profit by what someone else perhaps can tell me, or at least can show me by example, that there is something worthwhile striving for. Because I have to come to the end of my road, because I have to have a lot of questions that I cannot answer. I must know, in the first place, what I am, what I wish. And then I have to find out how will I get where I want to go? And what conditions can I create in order to find out how my life could change, if it is up to me. And then I say I don't want to be dependent on anyone else. If I want to buy something, that is like a vegetable or to grow it in my garden because I don't like vegetables with DDT on it( ) I have to buy it at the grocery store and I don't like them packaged because I want to look at them to see if they're not rotten inside. And then I say I want a garden where will I get it? And I have to buy a little little house or I rent it and then I have difficulty to go to the city and I don't have a car and I become dependent on someone else taking me somewhere else. And the rest is perhaps I sit at my house and I don't know and I just twiddle my thumbs because I don't know which way to turn.

I turn inwards.

All of this nonsense that we talked about regarding ordinary life you can have. It is cheap. You can spend all of your time on it if you wish, from now until doomsday, or until you die. You can satisfy all the little demands of your body. Everything that you need for your mind everything that you want as far as your feeling is concerned, and you still will end up with emptiness. When You're alive.

And that's what we're talking about. We're talking about the aliveness of people, the dissatisfaction because that what is life in them is not satisfied in the condition which they are, regardless of all the tinself and the gold strings that you can tie yourself round and so forth. It will end finally and you know it. Because what is there that's of this kind of subjectivity that you ever will take with you? And that you will have satisfaction by living with it for the rest of your life. It will be nothing else but a repetition, and you become bored in time. You can fill it with a little bit and then, gradually, your friends, they say the same thing, they read the same kind of magazines you read. They give you a little book and you give them a little book. And you want them to be like you and they want you to be like them. And you live somewhere, and yet you try to do ~~xxxxxxxx~~ your best and you get bound because, before you know it, there is responsibility added to you exactly because ~~xxxxxxxx~~ sometimes you want to be independent and you cannot be independent. And you become dependent on someone else and before you know that there is a tie. And the tie you cannot loosen because you have a little bit of conscience left and with that then you have to go through life. And maybe you made a mistake early in life, and you suffer and you still have to continue with your life on this Earth. I say the reason why it never is satisfactory is because it becomes completely the same. And that we call mechanicality.

Because that is really what a man becomes when he starts to realize that he is that way, the same as everyone else. And that mechanicality does not produce any new life. All it does is to keep it going. And to maintain yourself as a human being and the older you get the more you realize how much more you crystallize out, and how much more you want to blame others for that kind of a state of affairs. And that you feel that they owe you something. And perhaps you feel that you owe them but you don't know how to do it anymore because you are

so used to criticize others that it is impossible for you to change any longer. And as a result, that what others do to you is always magnified, and that what you do to them is always minimized. And that's the whole trouble, because you don't realize anymore what takes place and the simple reason that you don't know it is because they don't tell and you don't wish to know. Because what takes place is exactly the same as what takes place in you; if you want to find out what motivates them, you have to find out what motivates you. If they have life, that you would like you have to find out what is the life in you that you can eare for, and the problem therefore that we face, is to leave alone such subjectivity, at least for a little while, and to try to concentrate a little bit more on that what perhaps has still a chance. That if in following that in that direction, that maybe there might be a solution for yourself. That perhaps when you want to look at yourself two-fold maybe it is because you have neglected the most important part of yourself. You stared yourself blind on your abilities. You have believed that that what is necessary for this life is a recognition of yourself in some way or perhaps in doing that what you are supposed to do like everybody else is doing, that then you would have a satisfaction of being able to do it maybe a little better than someone, or if it is less, that you hope then not to be jealous. And still it is cheap, I say. It is very ckeap to live. Because, when you are faced with a problem your cheapness makes you turn away from it. Your cheapness makes you make adjustments. Your cheapness goes over into criticism of others so that they are to blame, or the conditions, and never yourself. Simply it is cheap because you forget the most valuable part of yourself, which is your inner life. And when we talk about Work on oneself, we talk about that what has to be developed. That what is at the present time in such terribly bad state and such a rotten shape. Because that what is covered by

all the different manifestations of yourself is covering that what is really sacred for you, but haven't ever realized it was sacred, until perhaps someone tells you, or at certain times, when you have a shock of that kind of realization. When you have a shock, maybe that your life may be taken away from you, that you are in danger, maybe the shock is produced by yourself when you consider that you ought to end this life on Earth because there is nothing to it. It is only because you don't know what there is and you have never dared to look sufficiently deep to find out what it is that you could uncover, and that for a little while, at least, you sit aside all those other little things, that you would like to have this and that, and satisfy and you become for a few moments during the day, very simply , just a little bit of a body, having life within it in which you start to contemplate that life in the way it happens to be within your body, and to accept that body for whatever it may be, but wanting to accept the realization of the aliveness of yourself.

That what is a serious problem always comes from your aliveness. It is never serious enough when it is just ordinary and can be satisfied as I say with a little emptiness being filled when it is skin deep. But that what really gnaws at you, that what makes you not able to sleep any longer, that what wants you to go without anything at all because you have no further appetite for ordinary life, that at times you feel that something ought to be given to you,and you don't know where to hunt for it, and you ask and you pray and you don't know how to ask, and the prayer is never heard, and you keep on , day after day, hoping for something that might turn up. And you hope then for miracle in which you have not done anything to make it a miracle because you simply say - let it be a miracle so that then I can see, as if one is like the unbelieving Thomas who won't believe that Christ actually died. This question of one's inner life, that is really the

most important part of oneself and we consider it just a little ephemeral. Yes, we say, sure I have a spiritual value; I know what it is to feel, I know how I care, I know this and that, it goes really deep. And does it? Does it really? If you say that you say I'm hungry. And then you have a feeling, and you're willing to sacrifice everything for that, and then someone gives you a nice slice of bread, with marmelade, and your stomach wants it. And there is nothing written on the little slice of bread that if you take, take, you won't have spiritual life. Because you see, we don't have that kind of a dictionary.

We spend out time, perfectly beautiful marvelous time, energy, time that flows through you, it is given to you by your life on Earth. And of course it binds you but it enables you also to live through some years which you start to measure as you go along. And you measure them off, gradually, one birthday after another, one anniversary after another, something that will happen to you and tomorrow, another day and another day. Where is your time? Where are the talents you have? And you develop them a little bit and you are a little satisfied, and maybe not. And what cries out in you,? What is there of your inner life that talks to you at night, before you fall askeep, and you let the whole day go by in review, and you see how you were, because you're not such a fool not to know how you were. Because you behaved in a certain way to certain people, and they told you that they liked you, and then you say, if you only know. And then some others want you to be there because you are so, what is it - the life of the party? Or you're so joyful, or you appear to be so happy,. And then you say to yourself - if you only know. And then someone tells you you ought to do this or you ought to do that, and of course you've already tried thousand times to do all that, and this and that, and whatever else someone else might tell you. And it has not given

you that kind of satisfaction, so why should someone tell you you ought to do this when you know better yourself there is something else that has to be satisfied.

These are the questions that we have to consider when you wish to Work on yourself. Primarily it is for the development of that what is undeveloped now, and what has potentiality for you. It is not to improve yourself in your daily life. That comes late, if you wish, because there's an awful lot of junk in your daily life and you don't know how to distinguish even from good things. And even if you could you have not the force to throw it out, and that perhaps you should develop. And there is something else that has to be fed. Something that actually can tell you what is right and what is wrong, what is there to be done, and not to be done. What is there to be said and not to be said, what is there to be felt, and not to allow you to feel it. What is there that you can engage in so that there is some kind of a satisfaction within yourself, not to the outside world, not to what other people will tell you because they, how will they know what is your inner life? What do you honestly able (?) , what are you even telling them, because that what we talk about is your inner life in relation to your conscience, or in relation to your God. That's your private life. We talk about that, not how it should be, but that there has to be that relationship, that you have to become serious about that question of something spiritual existing, which is your own, and for which you have a responsibility which I believe you cannot refuse because you want to be a human man, don't you? You want to grow up to be a man, you don't want just to be a body, with a couple of brains and a little bit of feeling. You want to be able really to have an aim. You want to know your place. You want to know the aim of your life, the meaning of your existence now. You want to live in this life a birth in order to pay to Earth whatever is required. You want to

know what it is to have a conscience. You want to know what is consciousness. When you say I have light to know, I want to have enlightenment. I want to have a contact with that what is above me, because that will know and can tell. I want to be able to pray and I wish God to hear me.

This is really the quintessence of this kind of Work. Where is my inner life now when I said a little while ago, where are you, did you consider where is this inner knowing. That what really will not allow you even to sit quiet on your chair because you want to go and do something and you don't know what. You run with your head against the wall in order to shake up your head, to find out what it is. And perhaps you substitute a little pain, maybe. You wish that way in order to avoid the real question: what are you? The answer to that question of course is as I say, two-fold. A man is made up of two things - maybe more than that - maybe later on something else can be added again and again and again. Because that happens to be the particular place he happens to be on Earth. And being in this far solar system Ors, quite removed from the planet Karatas, this little bit of a solar system in which we, as the Earth, occupy a very small part even compared to the rest of the planets of course, and the Sun. And that on this Earth we are a little bit of a human being, just happening to be. And within one, where are the cells that are occupied with the problem of one's inner life? And this is serious, because there is so little. And how will you call on it, and what will you use to call? What is there in you that actually could approach the sanctity of that what you call spiritual existence? The sanctity of that what you wish your conscience to be? What is there in you that is actually equipped to use some kind of a language, you might say even, who could be the Prince to wake up the Princess, which is the sleeping beauty of your magnetic center.

Where is it that you will go? Where is the road? And where will you find the road when there is nothing in you that can indica te it. That even you might say it is written on the door of magnetic center, wherever that happens to be within you. In the first place, you don't know how to find that door. In the second place, you don't know what is written on it. In the third place, you don't know if you can talk the language of your life. Because that is really what you have to lea rn. Not the langua ge of a form. Not the language of words . Not the language of your body. Not the language of your mind. The language of your behavior as being. Maybe one can understand a little bit, if that life, what is one's own life, is a replica of that what is the totality. And for that, you still have to ha ve a belief. Because no one can prove it to you. Even if someone tells you it is so, you have no means of accepting it. You have to find out. You have to find out by experience, maybe by suffering, maybe by being doubtful , maybe by not being able to understand it -- and knowing it, maybe to be patient, maybe to live a little bit in an ordinary way, in order than that somehow or other that kind of miracle of your knowledge changing over to understanding. That that will happen, at a certain time, maybe preordained. Maybe there is a definite reason why you don't know as yet. Best always have the hope that some day this particular joke on you will be explained. Because it is a joke: that what is a human being on earth; that he is allowed to think about the possibility of development. That he has an idea that something ought to exist which doesn't exist. And he looks around and he sees it doesn't exist... that there is something in him that says there is a doctrine, secret for me, but how the hell should I do what --- if it is so secret--? And why tell me it exists ? Why is there in a person a hope that he can believe that something ought to be possible? And why isn't it then given to him how he will find the answer to the road that will lead finally to the solution of his own life? And the answer is always: to continue, continue, continue. This is what life on earth demands of you. This is what will be allowed by your mind as it is at the present time. Simply to tell you, nothing special, than just to be what you can be in this life; and not to shy away from experiences that might be useful, or sometime may help you to open your eyes.

Or that will give you, in the experience, the possibility, perhaps even through that kind of suffering, the realisation that something else exists in which then you can have belief. Then this belief will come. Then the hope actually will be there, and always be there, sothat it can give you the motivating force, to face the conditions of life as they are. Because you're not going to change them. The conditions are what they are, on earth. The earth has her own rules. She has to live her own life; we have to live the life of the earth. When we are bound to the earth, we become a part of it. What is it that wishes to be free? That what is not, by its nature, inherent to have to belong to the earth forever and ever.

This is the spirituality of oneself. This we simply say is the essential quality of a man. This is what we don't know enough about. This is what we all the time forget, because we take the form for the answer. And it is just a problem. It is not even the answer. It doesn't even point to any answer. It just happens to be in accordance with rules we don't know. And that what takes place on earth. And we try to find it in an ordinary way. It'll give us the riddle of this earth only. And maybe we can find out a little bit more about some primitive people, and anthropology, and all the different things that are so nice and lovely to study. And that what in archaeology you can dig out, and you find a little bit of a piece of pottery, and it must belong to that and that dynasty, and Egypt, and all the rest.

And it is all earth. And it may be vey beautiful. But here I sit, at the edge of the ocean of time. And tears come from my eyes, because I wish to have more, and I cannot even swim the ocean. And all I do is to shovel up a little sand with a spoon. When I want aconscience, I have to work. When I want to find out what is the riddle of my life, I have to work for that. I have to utilize the ordinary tools that are given to me. I have to see what there is as a possibility of my body to do, whatever it can do. I have to utilize whatever kind of talents I might have. I have to find out what there is in a relationship that is right for that purpose, and not right for something else, and that I ought to have a little strength to say I

don't want that because it is not in my particular direction. I want every question that comes up during the day to be measured. Is it right for me? For my life? Is it right for me, to actually give me understanding of that what I wish to become? Is it right for me that it will give me insight into that what I really am? Is it in the direction of disclosing to me the secret of my heart? That what I wish for myself is constantly that what is above me, that is ahead of me, towards which I will strive, and my world has to be in conformity with that. Of course I immediately start to throw this away and that away, and I don't even know, I may be even running amok. Because I don't know which direction to go, and sometimes I'm crazy, and I use this language and that language and all kinds of stupid nonsense in order to explain something to myself and even to someone else. But maybe they can tell what it is that engages me. And then, that, when it is expressed in that way, that will start to fill me, because that's the kind of nourishment that I know will answer, in time, the questions that are now within me.

It is not always an easy road. And constantly having to work in ordinary life, and to be exposed to conditi ns as they are. And as they come in on me, and I have to deal with them. How much time is left for me to realize this life as Objectivity? What is it that will be given to me, in my subjective state that I could say: this for me reaches the deepest depth of myself? That it is as if God is with me, within myself that I know, and about which I don't want to talk. Because who is there who can understand it. When I see around me, in all the world, busily engaged in war, or in strife; in civil war in this country, and elsewhere; in building, in making a dollar, an extra dollar; in being cheap; in cheating; in lying, in not daring to tell the truth.

If I see all of that, and those I cared for, or perhaps I even loved a little bit...also they, when I put them through a scene, they fall through, because they are too thin. What will I do for myself, to find that what is my inner life? I talk about that now. What is there in me, really, that I can count on? What is there that is the beginning of my conscience? When I take a breath, I say this, and

I change, and I exhale and I say what did I retain. And I say for my body. Yes, true, is it necessary for the maintenance of the physical body. It's necessary for the formation and also then maintaining my thoughts or my feelings or sex. It is me, my personality.

It happens to be me. I call myself a human being, and I hope that God would know who I am. I'm not so sure, but what will I do to distinguish myself? How will I be able to attract attention? If He is that what I believe Him to be ---Objectivity non plus ultra, to the highest power, I can conceive of---how then can He take cognizance of me? What is there that I can say that is a little flag that indicates that what I am. A flag of myself, as a realization of my personality. I don't think He would care. There are too many of them. A flag that I paint red, because I want to indicate it is not safe to touch me. Maybe He doesn't care about that. A flag of blue, no it is not right either, because it is something that perhaps goes over into a different rate of vibrations. And they become much and much too chemical for me. Soemthing that is green, I say maybe in between that as the middle between red and blue. That gives hope maybe towards the yellow of the sun. Maybe that what can be mined out of me. Maybe that what I want to paint the flag is white. And then I say there is no background. Because white cannot be seen. Not easily when the sun shines on it. So I say what will I then be. I will paint myself black. And then it is white on black, and that is right, because I am a black sheep, interested in planting a white flag, so that God can see me against the background of myself. And knowing that what I am is black, which is the absence of all light.

Because I am, in myself, when I come to that conclusion, I know, I am nothing. Then only that what I wish to bring forth from that what makes me alive, so that actually this body only is that what is a container, and that where I want to plant my flag deep down within me, is in that what is indelible within myself. You see that kind of a flag that is then connected with my magnetic center indicates the place where the treasure can be found. That is if I then, in activity, keep on digging

and digging, finally I will reach something that I say this is worthwhile. And not archaeologically speaking. But that what I wish to dig within myself, to find out. And digging now in both ways--trying to understand, to do. That that what motivates me is the wish to have this flag; the wish to indicate to God: here I am, whatever it is that I am, please take me. And so I make something in the image of such a God, and I say : Here, this is mine, my little I. I create you now. So that you represent for me God, and then can recognise whenever I make an attempt to wake up to myself, that then you see that flag, and I wave it, so that then you, little I, can be in existance, and then can look at me, and can record that fact of my existance and then hope, I hope that such an "I" becomes benevolent towards me, to that, when I wish help, that that little I can be there. And a long road I have to go, I know. It takes a long time even to get rid of the blackness. It takes a long time to build something that becomes permanent. It takes a long time to connect the red and the blue and the green into one white color. It takes a long time to live one's octave of one's life. It takes a long time to live between conception and death.

It may require all this time on earth. It may be necessary to ask God for an extension, so that He doesn't let me die too soon. Because I have so many things I must do, and I know I have to do them, because now, once and for all, I know what my aim is. That is to grow up and to develop and to find ways and means of extending my life. So that perhaps not only this physical body can be enough. But if there is something else that can take care of my life, that then, I call it Kesjdianian, as an existance, will continue in the eyes of God to glorify Him. And to make sure that He keeps on remaining benevolent to me. My little I becomes my Soul in time, Whenever it is full grown, it will start to help me, to tell me what is light, what is right, what has to be done. What can give meawings, and then, being light can leave the earth, so that in time, I will know, that I'm through with Mother Nature. And I can kiss her farewell, because I don't want to stay on this earth forever.

But I want to have some kind of a ship that carries me from planet to planet, that

ultimately will get me past the sun without being attracted too much to staying there. Because I still have other things to do in the constellations, in that what is the cosmos. I still will be wishing to go on the ship Occasion to that what is the planet Karatas. That what one needs in this life is the realization of the possibility of the development of Inner Life. And that then, with that kind of a wish, that I know and I have a belief that a miracle can happen when knowledge changes to understanding. Just like that. By the introduction of some kind of a concept completely unknown to me, in my subjectivity, but which fortunately, even in my mind and in my heart, even to a greater extent, as a reason of existance, of the imagination of something that is not subjective. The same way as I say I exist, but that what is not me could be God. Then by definition, I have something that I place outside of myself. And I wish then to creat that in order to become a guidance for me, because my life then becomes serious. I get through more or less with ordinary life as it is, as it is presented. I pay Mammon whatever it is, the amount of dollars that he will extort from me. Whatever it is that Mother Nature tells him..."don't forget, you have to pay me also." And that Mother Nature says, "Thank you, my good servant, for a little while, you were so good, because you were asleep. And I could do practically anything with you. If I told you to go to Viet Nam, you would go. And if I told you to pay your income taxes, you would pay. And if I told you to live in a house and behave like the (Jones?), you would do it. And if I told you that it would be worthwhile to get your name in the paper, you would work like hell to get enough publicity so that people will tip their hat to you. And that even at that, they will make a requiem after your death, dedicating music to you, because you lived such a marvelous life."

And that's what Mother Nature says..."you were so beautifully asleep." You were even beautiful in your sleep. And even sometimes you might have had a little dream that disturbed you, it is all right, all I have to do is to give you a little tranquilizer, and then the smile would return and you wouldn't snore any more, and you would just turn over, and you would take the cover, and you would not be cold. Because in this heavenly embracement with Morpheus you felt that the end of the world

had been reached. And you didn't even know where the end was or the beginning, because you were completely immersed in nothingness. When one starts to become aware, when one starts to realize that there is something else that has to be done, for which one is willing to take a responsibility, and then you say, "But, God, how can I, how can I without His help? How can I ask---me, in the state in which I am---how can I say, 'Lord have mercy upon my Soul', when my Soul doesn't even exist?" And that I still have to work. And then God says, "Have patience."

Day after day the sun comes up. It goes down. It comes up. It goes down. There is today. There is tomorrow. There is the day after. Yes, there was yesterday and the day before. Maybe you didn't know. But then He says, my God, "Now you know." And that's a terrible thing to hear in your conscience. Now you know. From now on there is no more maybe. This is the moment in which that what has gone on before and which has led to all kinds of questions and considerations of yourself. All kinds of wishing to accept yourself as you are, and the adjustments you have made. That's the moment of a birth of something that cries out. Because it wants to be heard at that time. This is the second birth for a man. That's the beginning of his Conscience starting out with this breath for life, wanting then to grow into a full grown something that can be of use to him. Serving him then something in the higher scale of that particular octave his aspiration and inspirational quality. So that towards the end of the development of his Kesjdianian Body he can rest, as if it is the seventh day. And he looks back in silence on that what has been accomplished, and he says it is right the way it is now. And now, from here on, I go, because there is more to be done.

You see, the Kesdjian Body is only a stepping stone towards what I really wish, that is: the building of a Soul. And then all the energy of this Kesjdan, not needed any further for its own living, can be sent over to the place where it will do most good, for the building of a soul of a man, that then, in that building, can gradually loosen himself entirely from this world, also from his planets, and

than live, as his intellect should tell him. Without any further question. And his Conscience should confirm for him exactly the same truth: that man is born in the image of God. And that he wishes to create an image in the likeness, as much as he can understand of what God means. And ending up by creating an "I" in the image of himself, but to the extent that he believes it could be, with his little bit of knowledge of subjectivity, gives him an understanding of the meaning of an Objective something, without trying to define it further. Work on oneself starts at that point. The wish to grow, how to grow. To find out what it is that I am.. To accept myself as I am. To know it is that and nothing else, that there is no quibbling, no more disagreement between the mind and the feeling. That what is the "I". "I"'s word is law. It says it is that. Because "I" is the king. And He says this is my law. You are that. And don't talk to me anymore about it. Don't rationalize. Don't tell me that I see wrong. Because I see through you. Becaus e I see your life within you. And that what I say: that exists in your life. All the rest, your little manifestations. Even the "I" dares to say that it is cheap. It has its place. The same kind of a place as a cheap five and ten cents store has its place in our economy, as a cheap supermarket has its place for the furnishing of certain kinds of food for those who want to remain asleep.

It is not right that you want to continue with that food. For your innar life, you have to prepare something exceptional. You try to prepare something in the rules and in accordance to a little bit of a recipe which is left from the olden ages, and every once in a while is deciphered as a secret language given to you, and it says simply: "will you accept yourself as you are? Will you then receive impressions of Me, so that that what is the recepticle of that what you are becomes familiar and acquainted with that what you really are, without any questioning, and liking or disliking, without any associations, without any further thoughts. But just accept that 'here I am', my body, I walk, I sit, I bend over, I move my arm, I have a posture. I have a body. I am gesticulating with my arms. I have an expression on my face which indicates perhaps something, but I'm interested in the muscular tensions of my face, the way I hold my head, the way I walk, not describing

it, the fact that I walk fast or not, but this body of mine I have, I have a body, and then I say I have a body, and then I say that I have a body, because it is like anyone else's, and I say I have a body, and then it has meaning, because that I can accept as the existence of myself in its simplest form. Because I don't want to say I have a mind, I have a feeling: I don't know what they are. They feel a little, they think a little. But a body, it's full-grown, there's nothing to be changed any more. Not one iota can be added. Nothing can be added to its total height. It is finished. And for that reason I can accept it for whatever it is, because it will not change anymore. For that reason my"I" can be Objective to that what is the body, regardless of the manifestations. Then I say I want to have this observation, we call it "observing", I want it to be free from anything else of my personality. And of course ( ) logical, it must be like that. How could you ever tell God about your feelings? And how do you think that He will ever listen to your thoughts of rationalizing? Or why you could not do this or that, or why it is so difficult for you, or why you have to feel sorry for yourself. God doesn't care. He says your karma takes care of that. That happens to be you, on earth. I wouldn't even say it's too bad. It is you. Take it. Take it. Keep on living, because I'm not sending any angel, or not even the Devil, to take your life. I allow you your life. Apparently because you wtill have to live it. Maybe you don't know, but you fill find out by experience. And of course nothing of your folderol, nothing of your "fu-fu", nothing of your what-you-call bon ton. Nothing of that what you call your ordinary little bits of feelings, or your mind. No question of liking or disliking of that body. No question of having to define it and pigeonholing it and whatever. "I take you, " God says, "because I see you as you are, and of course the impartiality is followed by a benevolence. Because I wish you, as my child, to come to Me, on your own free will, When you come, My eyes will look at you. My arms will be open. And then, we will have a feas t, a feast of unity. Ultimatelyoff tha t what you make of your Soul you give. You give when the time is ripe. And the time is ripe when it has borne fruit. And the fruit of time is timelessness. And at that time, that what

is proclaimed from the housetops of the Universe is Infinity. And it sounds then the fundamental, fundamental absolute note of freedom. Which once in a while we hear in the silence of our emotional Kesjdian body.

And then one says, this is the call to arms. This is the way my life, from now on, has to be. Because I heard once. I will never forget. I was thirsty, my thirst, quenched. That what I wished for bread is given to me as ambrosia from the gods. That what I wish for my thirst, is nectar poured by me, by those even if they are some gods to me. They were given to me upon the command of something higher. Of which I cannot conceive. And what what I hear is angel music. Simple as it is, not leading me anywhere in particular. Then affecting me at the time so as to be prepared for the possibility, you might say, of the bridegroom coming, when his time is up. And I wish to keep on. Keeping the candle of my life burning, so that He need not wait, and that I will know by His light. And that then, entering into the Kingdom of Heaven, I will leave this world, for whatever it may be without any regret, and without even judging it. Because that what are the laws of the earth belong to the earth, and when I enter i nto the Kingdom of Heaven, the earth will stay the way it is : subject to its own development. But I, with my inner life now full grown and hoping, ultimately, to understand the reason for my soul, will enter into that what is freedom for me.

You can fill in what is now work. You must now know. You must also know that when you listen, and you try to remember, and you try to think, think a little bit more than the surface, and try to find out how deep is your emptiness. And if you know that what, with what do you want it to be filled? So that you could become full grown, as a tri-unity. The law of triamonia wishes you to become one. That is the law we submit to, when we have the law of Heptaparaparshinokh. It belongs to the earth and octaves. That what is the Law of Three belongs to God. At least it will reach that what is positive and negative absolute. And the third, I hope to be when I am there. The third part of that Triangle. So that by the means of bringing positive and negative absolute together, I will be submerged and immersed, and become

one with that what is the totality of all life, in all eternity, in infinity. Realizing that what is omnipresent, omniscient, and I hope then to be omnipotent.

Whatever your questions are, think about it next week. Bring them up. The sincerity of the question will usually provoke the right kind of answer which you can take then and digest, mull it over. And I hope there will be enough substance in it to give you food for another week.

Good night everybody.

Trans: B. Kowal